and other birds with colorful feathers. Thus, the red macaws are the Bokodori Echerae and by extension all the Echerae. According to another myth, the Tugarege too created red macaws and other colorful birds, but not by self-sacrifice; they transformed certain insects into birds. To a certain degree then, both moieties can claim the red macaws as their ancestors and consequently consider themselves equivalent to them.

B. Relationships of Proper Inequality

Most of the Bororo conceptual ideas are patterned after the relationship assumed to exist between older and younger brothers. This relationship is asymmetrical. To call somebody just "brother," without specifying his hierarchical position in relation to Ego, is impossible in the Bororo language. One is always older or younger. In the myths, even twins are clearly differentiated between older and younger. The emphasis on the inequality of brothers influenced my best informant's statement that he did not know of twins ever being born to a Bororo woman. This, perhaps, could have happened before the Flood, but according to a myth, the doe which engendered the Bororo after the Flood gave birth to one child after another in succession, never to two at once. And so, after the doe, do the Bororo women.

Some examples of this hierarchical arrangement have already been mentioned by Lévi-Strauss (1961: 183-231; 1963: 132-163). He noticed the opposition between center and periphery, man and woman, men's house and women's houses,